September 18
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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" (ACTS 13: 10).

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ELIAS, ELIJAH, MESSIAH.*

THERE is a difference between the spirit and office of Elias and Elijah. It is the spirit of Elias I wish first to speak of; and in order to come at the subject, I will bring some of the testimony from the Scripture and give my own.

In the first place, suffice it to say, I went into the woods to inquire of the Lord, by prayer, His will concerning me, and I saw an angel, and he laid his hands upon my head, and ordained me to a Priest after the order of Aaron, and to hold the keys of this Priesthood, which office was to preach repentance and baptism for the remission of sins, and also to baptize. But I was informed that this office did not extend to the laying on of hands for the giving of the Holy Ghost; that that office was a greater work, and was to be given afterward; but that my ordination was a preparatory work, or a going before, which was the spirit of Elias; for the spirit of Elias was a going before to prepare the way for the greater, which was the case with John the Baptist. He came crying through the wilderness, "Prepare ye the way of the Lord, make his paths straight." And they were informed, if they could receive it, it was the spirit of Elias; and John was very particular to tell the people, he was not that Light, but was sent to bear witness of that Light.

He told the people that his mission was to preach repentance and baptize with water; but it was He that should come after him that should baptize with fire and the Holy Ghost.

If he had been an imposter, he might have gone to work beyond

*Discourse of the Prophet Joseph Smith delivered Sunday, March 10, 1844. Reported by Elder Wilford Woodruff. (*Church History*, Vol. 6, pp. 249-254).

his bounds, and undertook to have performed ordinances which did not belong to that office and calling, under the spirit of Elias.

The spirit of Elias is to prepare the way for a greater revelation of God, which is the Priesthood of Elias, or the Priesthood that Aaron was ordained unto. And when God sends a man into the world to prepare for a greater work, holding the keys of the power of Elias, it was called the doctrine of Elias, even from the early ages of the world.

John's mission was limited to preaching and baptizing; but what he did was legal; and when Jesus Christ came to any of John's disciples, He baptized them with fire and the Holy Ghost.

We find the apostles endowed with greater power than John: their office was more under the spirit and power of Elijah than Elias.

In the case of Phillip when he went down to Samaria, when he was under the spirit of Elias, he baptized both men and women. When Peter and John heard of it, they went down and laid hands upon them, and they received the Holy Ghost. This shows the distinction beween the two powers.

When Paul came to certain disciples, he asked if they had received the Holy Ghost? They said, No. Who baptized you, then? We were baptized unto John's baptism. No, you were not baptized unto John's baptism, or you would have been baptized by John. And so Paul went and baptized them, for he knew what the true doctrine was, and he knew that John had not baptized them. And these principles are strange to me, that men who have read the Scriptures of the New Testament are so far from it.

What I want to impress upon your minds is the difference of power in the different parts of the Priesthood, so that when any man comes among you, saying, "I have the spirit of Elias," you can know whether he be true or false; for any man that comes, having the spirit and power of Elias, he will not transcend his bounds.

John did not transcend his bounds, but faithfully performed that part belonging to his office; and every portion of the great building should be prepared right and assigned to its proper place; and it is necessary to know who holds the keys of power, and who does not, or we may be likely to be deceived.

That person who holds the keys of Elias hath a preparatory work.

This is the Elias spoken of in the last days, and here is the rock upon which many split, thinking the time was past in the days of John and Christ, and no more to be. But the spirit of Elias was revealed to me, and I know it is true; therefore I speak with boldness, for I know verily my doctrine is true.

Now for Elijah. The spirit, power, and calling of Elijah is, that ye have power to hold the key of the revelation, ordinances,

oracles, powers and endowments of the fullness of the Melchisedek Priesthood and of the kingdom of God on the earth; and to receive, obtain, and perform all the ordinances belonging to the kingdom of God, even unto the turning of the hearts of the fathers unto the children and the hearts of the children to their fathers, even those who are in heaven.

Malachi says, "I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

Now, what I am after is the knowledge of God, and I take my own course to obtain it. What are we to understand by this in the last days?

In the days of Noah, God destroyed the world by a flood, and He has promised to destroy it by fire in the last days; but before it should take place, Elijah should first come and turn the hearts of the fathers to the children, etc.

Now comes the point. What is this office and work of Elijah? It is one of the greatest and most important subjects that God has revealed. He should send Elijah to seal the children to the fathers, and the fathers to the children.

Now was this merely confined to the living, to settle difficulties with families on earth? By no means. It was a far greater work. Elijah! what would you do if you were here? Would you confine your work to the living alone? No; I would refer you to the Scriptures, where the subject is manifest: that is, without us, they could not be made perfect, nor we without them; the fathers without the children, nor the children without the fathers.

I wish you to understand this subject, for it is important; and if you will receive it, this is the spirit of Elijah, that we redeem our dead, and connect ourselves with our fathers which are in heaven, and seal up our dead to come forth in the first resurrection; and here we want the power of Elijah to seal those who dwell on earth to those who dwell in heaven. This is the power of Elijah and the keys of the kingdom of Jehovah.

What is sealed on earth, by the keys of Elijah, is sealed in heaven; and this is the power of Elijah, and this is the difference between the spirit and power of Elias and Elijah; for while the spirit of Elias is a forerunner, the power of Elijah is sufficient to make our calling and election sure; and the same doctrine, where we are exhorted to go on to perfection, not laying again the foundation of repentance from dead works, and of laying on of hands, resurrection of the dead, etc.

We can not be perfect without the fathers, etc. We must have revelation from them, and we can see that the doctrine of revelation far transcends the doctrine of no revelation; for one

truth revealed from heaven is worth all the sectarian notions in existence.

This spirit of Elijah was manifest in the days of the apostles, in delivering certain ones to the buffetings of Satan, that they might be saved in the day of the Lord Jesus. They were sealed by the spirit of Elijah unto the damnation of hell until the day of the Lord, or revelation of Jesus Christ.

Here is the doctrine of election that the world has quarreled so much about; but they do not know anything about it.

The doctrines, once in grace, always in grace, or falling away from grace, I will say a word about. They are both wrong. Truth takes a road between them both, for while the one says "once in grace, you cannot fall"; the other says: "You can have grace to-day, fall from it to-morrow, next day have grace again; and so follow on, changing continually." But the doctrine of the Scriptures and the spirit of Elijah would show them both false, and take a road between them both; for, according to the Scripture, if men have received the good word of God, and tasted of the powers of the world to come, if they shall fall away, it is impossible to renew them again, seeing they have crucified the Son of God afresh, and put him to an open shame; so there is a possibility of falling away; you could not be renewed again, and the power of Elijah cannot seal against this sin, for this is a reserve made in the seals and power of the Priesthood.

A murderer, for instance, one that sheds innocent blood, cannot have forgiveness. David sought repentance at the hand of God carefully with tears, for the murder of Uriah; but he could only get it through hell; he got a promise that his soul should not be left in hell.

Although David was a king, he never did obtain the spirit and power of Elijah and the fullness of the Priesthood; and the Priesthood that he received, and the throne and kingdom of David is to be taken from him and given to another by the name of David in the last days, raised up out of his lineage.

Peter referred to the same subject on the day of Pentecost, but the multitude did not get the endowment that Peter had; but several days after, the people asked "What shall we do?" Peter says, "I would ye had done it ignorantly," speaking of crucifying the Lord, etc. He did not say to them, "Repent and be baptized, for the remission of your sins"; but he said, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord" (Acts 3 : 19).

This is the case with murderers. They could not be baptized for the remission of sins for they had shed innocent blood.

Again: The doctrine or sealing power of Elijah is as follows:— If you have power to seal on earth and in heaven, then we should be wise. The first thing you do, go and seal on earth your sons

and daughters unto yourself, and yourself unto your fathers in eternal glory. . . .

The spirit of Elias is first, Elijah second, and Messiah last. Elias is a forerunner to prepare the way, and the spirit and power of Elijah is to come after, holding the keys of power, building the Temple to the capstone, placing the seals of the Melchisedek Priesthood upon the house of Israel, and making all things ready; then Messiah comes to His temple, which is last of all.

Messiah is above the spirit and power of Elijah, for He made the world, and was that spiritual rock unto Moses in the wilderness. Elijah was to come and prepare the way and build up the kingdom before the coming of the great day of the Lord, although the spirit of Elias might begin it.

Jesus Christ never did reveal to any man the precise time that He would come. Go and read the Scriptures, and you can not find anything that specifies the exact hour He would come; and all that say so are false teachers.

THE LAW OF THE TEST OF TRUTH.

E. Wayne Stratford.

Copernicus, Galileo, Newton, and the vast array of scientific minds who have contributed to the knowledge of the scientific laws which govern certain phases of the life of our universe, obeyed a definite law of the Gospel of Jesus Christ. Each one of these scientists tested and experimented upon his theories. Each set his theories in motion in his laboratory, and analyzed the results which he obtained. Each obtained certain laws from the painstaking, minute, untiring, and protracted observation of his experimentation. Students of these master minds, who, in similar experiments, carefully observed the precautions, instructions, and explanations of their teachers, produced the same results as their masters had produced. Thus, anyone, by obeying the laws as set down by these leading scientific minds, could prove the truth of the laws of their scientific favorites. Soon, the feeling was established in the minds of men that Science is firm and unshakable—because anyone who tests out the laws secures certain, positive results. In other words, anyone who properly applies these established laws of science will for a certainty know of their truth, because he shall see that they work and that they produce true results. The test of experimentation by the working application of the law proves to the scientist the truth of the law. This has become a basic principle of scientific research.

Now, because of the apostasy in so-called Christianity from the

truths as taught by Jesus Christ and His Apostles during the meridian of time, these scientists could not successfully apply their analytical methods to their religions. In fact, the religions to which these scientists turned their analytical reasoning were false makeshifts of men. They were, and still are, built upon the sands of untruth. They were not founded by the Son of God. For instance, how can the scientific mind which has proved and accepted the truth of the laws of the indestructibility and the conservation of matter and energy hear and believe the preacher or the priest who claims that by his prayer the wine of the communion is turned into the very blood of Christ? or the bread into the very flesh of Christ? How can he by reflection believe that the blood of Christ has thus been consumed by priests, since the founding of this so-called Christianity, and that this practice will and can continue indefinitely into the future? How is it possible to constantly consume the blood and the body of Christ and still retain the body and the blood of Christ to consume forever? It is impossible. The doctrine is an untruth. It is not intelligible. It is a contradiction which is repulsive to the mind.

Scientists analyzed the false religions of the so-called Christianity, and found them impossible to believe, because of such false doctrines, offsprings of the apostasy from the true doctrines of Christ. Students of these scientists have followed the examples of their leaders and have reached these same conclusions concerning religion. They tested the false doctrine of apostasized Christianity and found it to be false. Thus it became customary in the world of thought to look upon science and religion as two unrelated opposites to believe one of which a person must throw away the other. This idea is false. It is based upon a false premise. Truth is truth. True science and true religion are from the source of truth. They are both truth and are brothers of the family named Harmony.

Before condemning all religion to be false, scientists should test the true doctrine of the Savior as it has been revealed by Him in these days to His servant, the Prophet Joseph Smith. If their testing, then, shows this doctrine to be true—all scientists should rejoice at this precious discovery of great truths.

Long before the birth of our honored scientists, Jesus Christ taught the law of the test of truth. Jesus taught: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." The Savior and His servant Joseph Smith taught that he who honestly keeps the laws of faith in God and in Christ, of true repentance, of baptism by immersion for the remission of sins, and of the receiving of the gift of the Holy Ghost by the laying on of hands of the Elders of the true Church of Jesus Christ, will learn and know that the laws are true. This is a sublime and eternal truth. Be he a doctor, a laborer, a lawyer, a business man, a scientist, or a

theologist, if he will put the law governing this testimony to the prime test of the scientist, which is the test of practical working application in his life—he will know that God lives and that the doctrine is His doctrine, for God will make it known to him by the spirit of revelation. Thus, he will obtain a living, personal testimony—firm and unshakable—of the truth of this doctrine.

The beauty of this celestial principle is that whoever puts it to the test, fulfilling the governing requirements, learns that it is true. He sees the law at work. He sees that it produces true and positive results. He knows that it is true.

A group of 1775 missionaries of the true Church of Jesus Christ are to-day putting the laws of this Gospel of Jesus Christ to the fundamental and sure test of experimentation by the application in their lives of its requirements. These young men come from all walks of life. They enter into active missionary duty, putting the doctrine to the working test. The working test reveals to them the positive truth of the doctrine. All of this large group of missionaries obtain the same results from their testings. Though they have no common earthly teacher, though they do not study the laws in a special school or university, though they are separated by thousands of miles of land and ocean, being in different and foreign lands, and speaking foreign languages—the results of each one and of all testify to the same truths. And these truths are: that God lives—that Jesus is the Christ, that the doctrine as restored by angels to the Prophet Joseph Smith is true—for it works. And they know it is true because they see the doctrine of this restored Gospel is firm and unshakable, because they see that anyone who applies it in the laboratory of his or her daily life secures these certain, positive testimonies of its eternal truth.

If honest scientists would apply the same tests of experimentation and of analysis to the Gospel of the Church of Jesus Christ of Latter-day Saints that they apply to their theories in their laboratories, they, too, would learn of a certainty of the truth of the Gospel of the Church of Jesus Christ. The test of the working application of the law in experimentation proves to the scientists the truth of the law of science. The celestial test of daily living the principles of the Gospel of Jesus Christ proves to the Latter-day Saints—to the so-called "Mormons"—the truth that God lives, that Jesus is the Christ, and that the Word of God goes into actual fulfillment.

GREATNESS is not in being strong, but in the right use of strength. And strength is not used rightly when it serves only to carry a man above his fellows for his own solitary glory. He is the greatest whose strength carries up the most hearts by the attraction of his own.—WILLIAM CULLEN BRYANT.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, SEPTEMBER 18, 1924.

EDITORIAL:

AIDING A BAD BUSINESS.

UNDER the heading, "Wireless on Tap," the *Liverpool Post and Mercury*, 10th inst., printed the following news item:

"Permission to install a wireless set with a loud speaker for the entertainment of customers in a Wavertree hotel was sought from the Liverpool Licensing Justices yesterday. The application, the first of the kind ever made in Liverpool, was adjourned to the next licensing session."

The "hotel" mentioned, according to the statement of one of the Aldermen, is "only an ordinary public house." Further light was thrown upon the matter by the comment of another Alderman, evidently in favor of granting the application, who, in the course of his remarks said, "What objection can there be to it except that possibly it might make people drink more?"

That is the core of the matter. Knowing that crowds will be attracted by the entertainment offered, the applicants for the license assuredly believe that their visitors will consume more liquor, and thus increase the volume of business. No one will think for a moment that if the installing of the wireless set would make the patrons of the place drink less that the application would have ever been made. The whole matter is just a shrewd stroke for increased business in the whiskey trade.

And what a business it is! Even the few good features claimed by its advocates in justification of its existence, can be obtained better in other ways, and its evil effects are incalculable. Speaking recently of the evils of intemperance, Mr. H. Pickering, Governor of Newcastle Prison (England), declared: "You will always find me on the temperance platform because of the sights I see and the things I hear." "Have no mercy," he urged, "with the drink trade. Hit hard and kill it. You will not hurt anybody who is worth hurting, and you will save your fellow men and smash the worst trade that was ever started in this country."

Already in Great Britain there is spent annually for intoxicating beverages over three hundred sixty-five million pounds; a million pounds of hard-earned money worse than squandered every day of the year including Sundays! And the poverty and the suffering that follow in the trail of this wasteful, wicked indulgence are simply appalling! It is unnecessary to particularize—a visit to

the quarters where crowd the poor in Liverpool, Glasgow, London or in any other large city in Great Britain will convince every honest observer that the liquor business is certainly a flourishing department in the factory of hell.

Yet not a few English newspapers scoff at the United States government for its effort to close these dens that open the way to degradation and vice; and Aldermen, favoring an application to make such places more allnring, offer as argument the inane reason, that "This kind of thing is offered in all the large cities, and sometime or other we must have it here."

Thus, the public-house business with all its attendant evils flourishes because of what seems to be the short-sightedness of officials!

The men who are in the liquor business and its twin, the cigarette business, are clever and wide awake. They seize every opportunity to increase the volume of trade, from the giving of picture cards and prizes to little school boys to the installing of wireless sets in the bar room. In times past, drinking places could flourish even in vile surroundings; but now, with the passing of the "saloon" in America, and the increasing sentiment against the public house in Great Britain, the owners realize that they must surround their places with the air of respectability. By so doing they hold the support of officials who can not see that a mire hole is a mire hole still though it be hidden by green grass growing from its sides. Indeed, when thus camouflaged, it is all the more dangerous to the unwary. This fact a minister lost sight of when, in opposing the granting of the application mentioned above, he said, "if it (the wireless set) be used only for sermons he would have no objections." Poor, blind leader of the blind! Why could he not see that by making that admission all his argument against the "Wireless on Tap" fell to the ground?

In the Church of Jesus Christ of Latter-day Saints there is no such temporizing and parleying with whiskey. The Church stands firmly against the saloon in America and the public house in Great Britain or any other part of the world. With Latter-day Saints it is not a question of making these drinking dens more attractive or less attractive; it is simply a question of how soon can they be entirely eradicated from social life. Not only that, but they do not believe in strong drink as a beverage under any circumstances. On this important topic they have the word of the Lord saying in unmistakable terms that "wine" and "strong drink" are not good, and that their use as a beverage is not approved of God.

No business should prosper that fosters poverty, misery and crime, that frequently corrupts public officials, and undermines the very bulwarks of society.

DAVID O. MCKAY.

MINUTES OF THE MANCHESTER CONFERENCE.

THE Manchester semi-annual conference was held Sunday, the 7th inst., in the Rusholme Public Hall, Manchester. There were in attendance: President David O. McKay, Sister Emma Ray McKay, Elders David W. Goddard and Rulon H. Sanders of the Liverpool office, Elders John H. Holden and Chancy G. Dockstader of the Liverpool conference, President Christopher C. Heaton and all the traveling Elders of the Manchester conference and many Saints and their friends.

At 10 a.m., a meeting of the traveling Elders was held, at which President McKay gave valuable instructions pertaining to missionary work. He instructed the Elders to refute the slanders circulated against the Church and to do their duty.

The Sunday-school session commenced at 11 a.m., by the congregation's singing, "Beautiful Day." Invocation was offered by Elder George T. Blanch. "How Great the Wisdom and the Love" was the sacramental hymn. Sister Eva Mills of the Oldham branch recited the sacrament gem. The sacrament was administered by Elders B. W. T. Norman and Harry Jones, assisted by Deacons Thomas Brown, Victor Jones, Fred Simpson and Edward Marcroft. The concert recitation was given by Brother Harry Jones, Jr., of the Rochdale branch.

An interesting program was rendered by the children of the various branches. Edward Marcroft of Rochdale gave an essay on "The Opening of the British Mission." James Liniard of Oldham gave the parable of the sower. Joyce Roberts of Manchaster gave a recitation. Florence Connolly of the Rochdale branch gave an essay, "Is Persecution Caused Through Transgression?" Eva Mills and James Liniard sang, "Our King." Ronald Schofield of Rochdale recited the baptism of Jesus. Victor Jones of Rochdale gave an essay, "Why I Love the Gospel." Marion Bacon of the Hyde branch recited a poem.

Elder John H. Holden, the first speaker, expressed his appreciation of having the privilege of coming back to his native land and working among his friends and relatives. He spoke on the fruits of "Mormonism," and explained how these fruits have helped him.

President Heaton welcomed all present. He explained how the testimonies of the Saints and the Elders impress him. It is by obedience to the Gospel that one gains a testimony, he declared. He testified that the angel John saw has come, bringing the everlasting Gospel and the authority to administer in the ordinances thereof.

Sister Emma Ray McKay commented on the program, and stated that she loves the Sunday-school work, for she loves to hear the little children singing and rendering their parts. She said that little children, when they die, go straight to their

Father in Heaven. Sister McKay related an interesting story illustrating this point.

President McKay said he rejoiced to see so many out, and that he was pleased with the increase in attendance. He stated that he is indeed pleased with the Sunday-school organization, for it is a means to educate the children. The children of to-day, he said, are the men, women and leaders of to-morrow. He talked to the parents and encouraged them to teach and train their children. Parenthood is an art, a science, a great responsibility, a sacred obligation, he said, and the best way to teach the child is by example. President McKay then directed his remarks to the children, and told them to be honest and to keep their word, no matter what it costs. He related an interesting story revealing the fact that honesty is the foundation of truth. He encouraged the children to make something of themselves, for that is a parent's greatest desire. Honesty and sincerity lead to one's success, he declared.

The session closed by the congregation's singing, "Beautiful Zion." The benediction was pronounced by Elder Charles A. Halverson.

Immediately following the Sunday-school session, Sister Emma Ray McKay held a meeting with the officers of the Relief Society.

The second session convened at 2:30 p.m., by the congregation's singing, "Do What is Right." Prayer was offered by Brother William Gregson. The second song was, "The Spirit of God Like a Fire is Burning."

President McKay announced the transfers of Elder Frederick Langton and Evan Arthur to the London and the Welsh conference, respectively.

The general, the mission and the conference authorities of the Church were presented and unanimously sustained.

Brother James Barwick of the Liverpool branch stated that he has been blessed since joining the Church. He bore a strong testimony and said he hopes always to live up to the Gospel principles, as they are the greatest gift from God to man.

Elder Chancy G. Dockstader said that much has been said for and against the Church, but people can not consistently judge it unless they have heard both sides. "Mormonism," he said, is a great source of knowledge, it is everything that is good.

Elder Evan Arthur asked the question, "What must man do to be saved?" He briefly explained what the requirements are.

Elder Frederick Langton said that men would have great power if they would follow the way marked out by Christ. He said that the only road to happiness is through service.

Elders Evan Arthur and Ronald D. McGregor and Brothers Robert Longton and Frank Mellor sang, "See the Mighty Angel Flying."

Elder Albert D. Batty, the next speaker, said that it is un-

reasonable to think of a Church's being established without revelation. All the early apostles and prophets received revelation, and it is reasonable to think that the Church to-day should receive the same, he said.

Elder John H. Tomlinson stated that "Mormonism" is the philosophy of life and that its principles are eternal and that they were not made by men upon this earth.

Elder Richard M. Burgoyne quoted from Isaiah, explaining how the world has transgressed the laws and changed the principles of the Gospel.

Elder Evan Arthur sang, "Joseph, the Seer."

Elder Charles A. Halverson remarked that he wishes the people of the world would think for themselves. He related Paul's persecution of the Saints, and said that sincerity of belief does not prove a truth.

Elder George T. Blanch said man's purpose in life is that he might progress and this through his own efforts. The laws of the Gospel are for this purpose, yet they are of no value unless man makes them part of his life, he said.

Elder William W. Depew, Jr., speaking of the evil in the world, said it is to tempt man that he might prove himself. He spoke of the temptations of Christ and of man's free agency to choose between good and evil.

Elders Ronald D. McGregor and John H. Tomlinson and Sisters Doris Waters and Augusta Shortle sang, "Sweet and Low."

President McKay congratulated the officers and teachers for their efforts since last conference, and the tracting committees for their good works in distributing tracts. He said that the Saints can do more good than can the Elders from Zion.

The session closed by the congregation's singing, "We Thank Thee, O God, for a Prophet." The benediction was pronounced by Elder Ronald D. McGregor.

The final session commenced at 6:30 p.m. The congregation sang, "Come, Come Ye Saints." Brother Harry Jones offered the invocation. The second song was, "How Firm a Foundation."

The first speaker, Elder Russell C. Capener, stated that the Latter-day Saints must sacrifice many things in order to carry the responsibilities that are placed upon them.

Elder Ronald D. McGregor spoke of the good received from missionary work, and the relationship of the Gospel to man's everyday life. He said it is the Gospel that brings order, peace and happiness to the world.

Sister Flossie Roberts sang a solo, "Entreat Me Not to Leave Thee."

Elder David W. Goddard explained how testimonies are strengthened by the Gospel. He said true joy comes through being of service to one's fellowmen. And by serving one's fellowmen, one is serving God, he said. He encouraged the

Saints to do their duty and to be worthy of an exalted place in the Kingdom of Heaven.

Elder Goddard sang a solo, "My Faith in Thee."

Elder Rulon H. Sanders took for his subject "Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." He told how men of all ages have spent their lives searching for knowledge. They are leaders and have left something that will benefit humanity. He said that the Latter-day Saints are looked upon as a peculiar people because of their knowledge and because they so emphatically state that they know they have the truth.

Elder Evan Arthur sang, "I Know that my Redeemer Lives."

President McKay began his remarks by saying that many themes had been brought out during the conference, but that two are of special importance; (1) that half of the Latter-day Saint's time is spent in refuting slanders, and (2) the Church stands for pure religion. President McKay said it is unchristian to believe the slanders. He expressed his desire to let the law handle people who promulgate the slanders, but, he said, justice can not be obtained in a prejudiced court. Traducers besmirch the good name of the Church and destroy its reputation, but they can not take from the Saints their character nor their testimonies, he said. The speaker encouraged the Elders and the Saints to refute the slanders and to fight ignorance. He said that pure religion is to visit the widows and the fatherless—service to fellowmen—and to keep one's self unspotted from the sins of the world. He explained the fast offering as a means of helping the poor. The speaker pleaded with the Saints to keep unspotted, for the misery of the world is caused through sin. Pure religion is the aim of the Church, he said.

Sister Flossie Roberts sang, "Come Unto Me, Ye Weary."

The conference adjourned by the congregation's singing, "Now Let Us Rejoice." Elder Frederick Langton offered the benediction.

RUSSELL C. CAPENER, Conference Clerk.

FROM THE MISSION FIELD.

Transfer.—Elder Frederick Langton has been transferred from the Manchester to the London conference.

Release.—On account of illness, Elder Merlin S. Ellis has been honorably released from his labors in the Welsh conference.

Departures.—The following missionaries, honorably released from their labors, sailed for their homes, Friday, the 12th inst., per s.s. *Montcalm*: Frederick D. Maughan and Merlin S. Ellis

of the British mission, Daniel G. Shupe of the French mission and Richard P. Middleton of the Swiss and German mission.

Corrections.—In reporting the reorganization of the Wigan branch in the issue of August 7th, the account should have read that Elder John H. Holden was sustained as president to succeed Brother Richard Tinsley.

In the issue of September 4th, it is reported that Elder James L. Wheat dedicated the grave of Brother Henry Hannah. Elder Frederick D. Maughan offered the prayer of dedication.

Priesthood Union Meeting.—A Priesthood union meeting of the Leeds conference was held in Bradford, Saturday, the 30th ult., with President John E. Wahlquist presiding. Those present were instructed regarding the responsibility which rests upon them as holders of the Priesthood and as officers in the Church organizations. President Wahlquist gave an instructive talk on the aims and standards of the conference. A good representation of each of the branches was in attendance.

Socials.—The Mutual Improvement Association of the North London branch held a social, Tuesday, the 19th ult., in honor of Elder Claren Schofield, who has been honorably released to return to his home. A short program was rendered by members of the branch. Elder Schofield was presented with a book as a remembrance from the Elders and the Saints.

A successful ramble and social was held Saturday, the 23rd ult., by the Bolton branch (Manchester conference). Games were played, after which luncheon was served at the home of Sister Martha Ellen Waters. There were in attendance many Saints and friends from the Bolton and the Oldham branch, and President Christopher C. Heaton and the traveling Elders of the Manchester conference.

The Mansfield branch (Nottingham conference) held an outing the 23rd ult., at Peafield Lane. Games and sports were enjoyed by the Saints and the friends present. Tea was served by the sisters. President Selvoy J. Boyer and Elders Fred B. Alleman and Albert F. Kendell were in attendance.

Meeting of Traveling Elders.—The regular monthly Priesthood meeting of the Welsh conference was held Saturday, the 30th ult., at Cardiff. President John W. Crofts and all the traveling Elders were in attendance. Elder Merlin S. Ellis presented the subject, "The Dispensations." Two papers covering various phases of missionary activity were treated by President Crofts. Gratifying reports, showing marked improvement in every branch of missionary work, were submitted by the Elders. President Crofts outlined the work for the ensuing month.

A meeting of the traveling Elders of the Leeds conference was held at Bradford, Saturday, the 30th ult. Problems of the branches and of the conference were discussed. President John E. Wahlquist gave many helpful instructions.

The regular monthly Priesthood meeting of the Liverpool conference was held at Blackburn, Saturday, the 30th ult. The Elders reports were very encouraging, showing a marked improvement in all branches. President Ernest K. Freckleton gave many valuable instructions, after which the time was devoted to discussions on points in question.

The Elders of the Hull conference met in regular monthly Priesthood meeting, Tuesday, the 2nd inst. President Kenneth A. Brady presided. President K. Marsel Widtsoe, who has been honorably released to return home, offered timely advice as a departing word to the Elders, and expressed his appreciation for their support and co-operation. Elder John E. Hooper gave an interesting discourse on "The Evil Effects of Discouragement." President Brady urged the brethren to be prayerful and to rely upon the Spirit of the Lord for guidance at all times. Following the meeting, the Elders joined in a banquet in honor of President Widtsoe.

President David O. McKay and Sister Emma Ray McKay paid a visit to Merthyr Tydfil (Welsh conference) Tuesday, the 2nd inst. A special Elders meeting was called. The traveling Elders were given an opportunity to express themselves regarding their labors. President McKay offered valuable advice and expressed himself as delighted with the general improvement shown throughout the conference.

The traveling Elders of the Nottingham conference met the 6th inst., with President Selvoy J. Boyer presiding. Elder Albert F. Kendell gave a talk on the Third Article of Faith. Many questions were asked and discussed. Elder Kenneth F. Schade, who has been transferred to the Liverpool office, spoke to the Elders, expressing his appreciation of associating with them. The Elders united in extending Elder Schade their best wishes for his success in his new labors in Liverpool.

Branch Conferences.—Conference was held by the West Hartlepool branch (Newcastle conference) Sunday, the 24th ult. An excellent program was rendered in the Sunday-school session, bearing on the theme, "The Fruits of Modern Revelation." Elder Junius S. Romney conducted the sessions under the direction of President William A. Monson. The speakers were President Monson and Elders Junius S. Romney and Vernon G. Robinson.

The Hauley branch (Manchester conference) held its semi-annual conference the 31st ult., with President Christopher C. Heaton presiding and Elder W. W. Depew, Jr., conducting. In the Sunday-

school session a program was rendered by the children. President Heaton and Elder Russell C. Capener gave short talks on the importance of Sunday-school work. The speakers in the evening session were Elder George T. Blanch, Sister Florence Allsop of the Hyde Branch and President Heaton. Many Saints and investigators were present.

Branch conference was held in Shildon (Newcastle conference) the 31st ult. Superintendent George Wappet conducted the Sunday-school service and Branch President John Dickenson the evening service. President William A. Monson presided at both sessions. Previous to the Sunday-school session, a local Priesthood meeting was held, in which encouragement in branch teaching work was given. Elders Milton England, James L. Wheat, Vernon G. Robinson and President William A. Monson were in attendance and spoke in the Sunday-school and the evening session.

The semi-annual conference of the Wombourne branch (Birmingham conference) was held the 31st ult., at Wolverhampton. Branch President John B. Ward reported progress in the branch and stated that the future promises better conditions. Elders Alvah N. Stont and Rodney D. Price and President Joseph E. Tillotson were the speakers. A pleasing duet was rendered by Brother and Sister Ward.

A branch conference was held by the Lowestoft branch (Norwich conference) Sunday, the 31st ult., under the direction of President Arthur H. Aamodt. The meetings were well attended. The first session was conducted by Superintendent William Walker. An excellent program was rendered by members of the Sunday-school. An officers and teachers meeting was held immediately after; reports were given and improvements for the branch were discussed. The evening session was most inspiring. The speakers were President Aamodt and Elders Floyd A. Bailey, Walter F. Whitehead and Rulon L. Russon.

Sunday, the 7th inst., the semi-annual conference of the Saltley branch (Birmingham conference) was held, with President Joseph E. Tillotson presiding. A report of the progress and the activities of the branch was given by Elder Joseph L. Muirbrook. The speakers were Elder Alvah N. Stont and President Tillotson.

CONTENTS:

Elias, Elijah, Messiah 593
The Law of the Test of Truth ... 597
Editorial: Aiding a Bad Business 600
Minutes of the Manchester Conference 602
From the Mission Field 605

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